

A TEMPERATE EXAMINATION OF HOMŒOPATHY.

No. I.

THE DOSES AND "PROVINGS"

OF

HOMŒOPATHY.

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No. 2.—“ON THE PRINCIPLES OF HOMŒOPATHY;”

No. 3.—“ON THE STATISTICS OF HOMŒOPATHY;”

ARE INTENDED TO FORM SUBSEQUENT PAMPHLETS.

THE DOSES AND "PROVINGS" OF HOMŒOPATHY.

In our former volume we endeavoured to show some of the curiosities of homœopathy, in the way of mixing up or diluting homœopathic medicines. We have since thought that the calculations, although quite true, are difficult to be understood. We have therefore endeavoured to simplify them in this volume, so that any one may easily understand them. In further studying homœopathic writings, we are forcibly struck with a few things which we find in them.

The homœopaths treat the *symptoms* of a disease, but the disease itself is frequently neglected altogether. Many very different diseases requiring different treatment have symptoms very similar: so that to treat the symptoms only is to commit a grave mistake.

There is an attempt throughout these homœopathic writings to make the public believe that, as all medicines are poisons, the homœopathic is the only safe method, while regular physicians give such strong doses that the constitutions of their patients are injured. This is a total misrepresentation, in fact it is a discreditable accusation. Regular physicians and surgeons are exceedingly careful when they prescribe strong medicines. The day has long since passed when this strong-dose system was used. Modern medicine is very different from what it was twenty years ago. The homœopath constantly attempts to make the public believe that *his* is a *new system* of medicine, whilst the other is an *old system*. This is another misrepresentation. Medicine is a progressive science, and has wonderfully improved of late. Let the reader turn to the preceding pages of this volume, and he will find above a hundred papers on various subjects, all of which contain something new by various authors. Every year we record nearly 300 improvements in the knowledge and practice of medicine. How can this be called an *old system*? The assertion only proves that the homœopath does not read modern books, but only ancient ones. We have suspected this long; but since reading the quotations from old medical books which we find in their writings,

and made with the particular object of throwing discredit on the practice of medicine, we feel convinced that they pay little or no attention to the modern literature of our profession, except what they find amongst themselves. Another mistake of the homœopaths is to call regular surgeons and physicians *Allopaths*, i. e., those who treat diseases by "contraries." This is a great error, founded on ignorance of the nature of disease. There really is no such person in the regular ranks of the profession as an "*Allopath*." The regular physician takes one great principle as his guide, viz., the wonderful power of the constitution to right itself when thrown wrong. Sometimes he has to *assist* this power, sometimes to *check* it, and sometimes to *let it quite alone*, and prevent other people, and even the patient himself, from interfering with the cure going on. How can this be called *Allopathy*?

In the present article we will endeavour to simplify the homœopathic calculations, and add some of the curious *provings* of medicines used. We intended also including in this volume two other subjects, viz., the *statistics* of homœopathy and some remarks on its *principles*. If we have room in our next volume, we will resume the subject; we think that we can prove that the statistics of homœopathy are quite erroneous, and that the principles are quite unscientific, and contradicted by facts. We shall be able to show that some of their statistics are seriously miscalculated, and we would almost say, wilfully misrepresented; and that their practice is often in violation of their own principles. Take one example alone, viz., the use of *Aconite*, (the Homœopathic lancet, as they call it.) in cases of fever and inflammation. We can show, from Dr. Fleming's experiments, detailed in his valuable monograph 'On Aconite,' that this drug is a powerful and direct *sedative* on the nervous, the arterial, and the muscular systems. It has the same effects on the body as *bleeding* by the *lancet*, and yet this is the favourite homœopathic medicine in fevers and inflammations. We shall be able to show that in a case of lock-jaw or tetanus, the real homœopathic medicine, viz., strychnine, utterly fails, while the allopathic remedy, *aconite*, quite succeeds. The homœopaths themselves are at downright *loggerheads* respecting this valuable medicine. Mr. Everest, a zealous homœopath, and the friend of Hahnemann, says that a true application of the doctrine of homœopathy "excludes the use of aconite in almost every case in which it is now employed by homœopaths." And yet Dr. Sharp affirms that it is "a most valuable remedy in simple and inflammatory fever. It must entirely banish the use of the lancet, the leech, and the blister in such cases." "In its relation to inflammatory fever it stands unrivalled." (Tracts, No. 10, pp. 12, 13.) This opinion is nearly correct, but this valuable medicine acts *allopathically* in fever and inflammation, and not *homœopathically*. Herein consists Dr. Sharp's curious mistake. The medicine has the

same effect as bleeding with the lancet, or with leeches, which he will find amply proved by Dr. Fleming's experiments in his work on aconite.*

The homœopathist gives his medicine in what are called "dilutions," and Hahnemann and his followers, up to a very recent date, have continued to give the medicines in this diluted form: so that many of their (what are called) facts are founded entirely on the effects of medicine in this form. It is of no use in some of the modern homœopaths renouncing the system of small doses, now that its absurdity has been exposed; most of their *facts* (so called) are founded on this small-dose system. Let us attempt to explain what this is. Each drop of a tincture—landannm for example, or each grain—opium for example, is diluted with 99 parts of water, alcohol, or white sugar of milk. One drop is taken out of this first dilution, and mixed with other 99 drops of water or spirit; a drop out of this is called the second dilution, and so on up to the 30th dilution. Some homœopaths, even now-a-days, depend on the 30th dilution, and others on the 3rd or 6th dilution. But we believe that all depend, more or less, on these dilutions. Now let us attempt to explain the effect of diluting a drop of landanum or tincture of aconite, or grain of belladonna in this way.

Let a drop (A) be put into a bottle (No. 1), and 99 drops of water be added. Now take out a drop (B) which will be the 100th part of A. Put B into another bottle (No. 2), and add other 99 drops of water. A drop (C) taken out of this will be the 100th part of B. B was the 100th part of A, so that C is the 100th part of the 100th part of the original drop of landanum. The 100th of 100th is a simple sum in arithmetic—

$$100 \quad \text{multiplied by} \quad 100 \quad \text{is equal to} \quad 10,000$$

So that C is the 10,000th part of A. Put the drop C into another bottle (No. 3), and add 99 drops of water. A drop (D) taken out of this bottle, (No. 3,) will be the 100th part of C, which was the 10,000th part of the original drop A: so that D will be the 100th part of the 10,000th part of the original drop A; i.e.,

$$100 \quad \times \quad 10,000 \quad = \quad 1,000,000\text{th}$$

part of the original drop A. Put the drop (D) into another bottle, (No. 4), and add 99 drops of water. Now take out a drop (E), which will be the 100th part of D. Now D was the 1,000,000th part of the original drop, and E is the 100th part of D; i.e.,

$$100 \quad \times \quad 1,000,000 \quad = \quad 100,000,000\text{th}$$

of the original drop of laudanum. We have yet only got to the fourth

* Dr. Fleming on Aconite, pp. 26, 27, 30.

homœopathic dilution ; but these dilutions are carried through thirty bottles in order to procure the 30th dilution, which Hahnemann stated to be about the best strength of the medicine. until perhaps the last few years of his life, when he would only allow his patients to *smell* at the medicine.

It will be seen that each dilution of *each drop* is the 100th part of the previous one, or, in other words, that *each drop* of each dilution must have 100 drops of water added to it ; so that each dilution is properly signified by adding *two ciphers* to the previous one : so that the tenth dilution would be the 100,000,000,000,000,000,000th part of the original drop of laudanum A.

This seems almost incredible, and it is still more incredible that even some of the most recent writers on homœopathy should still maintain that this fraction of the original drop will have an appreciable effect on the human body.

In order to convince our readers that our calculation is correct, let us do the sum in another way, instead of by fractions.

Instead of using several bottles, let us use one large one—the larger the better—a large tub will do for a short time. Instead of taking a drop out of each dilution, let us go on diluting till we have made the drop of laudanum of the proper strength, and then give the dose to the patient. We will use ciphers, instead of 99 in figures, as this will suit our purpose of explanation better.

Take 1 drop of laudanum.

Add 99 drops of water.

Total 100 first dilution.

Add 100 drops of water to *each* of the above hundred drops. To do this you must multiply *every drop* by 100 : an easier way is to multiply the whole 100 drops by 100 drops.

$$\begin{array}{r} 100 \\ 100 \\ \hline 10,000 \end{array}$$

second dilution.

These 10,000 drops only contain the one original drop of laudanum : no more laudanum has been added. *Each* of these 10,000 drops must now be diluted with 100 drops more of water.

$$\begin{array}{r} 10,000 \\ 100 \\ \hline 1,000,000 \end{array}$$

third dilution.

This is equal to 104 pints. We have now got one million of drops of water, with only one drop of laudanum. Next add 100 drops to each drop of the above—

$$\begin{array}{r} 1,000,000 \\ 100 \\ \hline 100,000,000 \text{ fourth dilution.} \end{array}$$

You have now got one hundred millions of drops of water in the tub, with only one drop of laudanum; you must, however, banish the tub altogether, for it will be useless. Now add 100 drops of water to each of the above.

$$\begin{array}{r} 100,000,000 \\ 100 \\ \hline 10,000,000,000 \text{ fifth dilution.} \end{array}$$

You have now got ten thousand millions of drops, with one drop of laudanum. Now add another 100 drops to each of these

$$\begin{array}{r} 10,000,000,000 \\ 100 \\ \hline 1,000,000,000,000 \text{ sixth dilution.} \end{array}$$

We have as yet only got to the sixth dilution, with only a single drop of laudanum in the whole. The 6th dilution contains 51,000 tons of water, with its drop of laudanum. If you go on to the ninth dilution, you will have drops equal to a lake of 250 square miles of surface, and 50 fathoms deep, *with one drop of laudanum in it*. Now let the patient take one or two drops *out of this lake*, and watch the effect on any disease in his body!

If he think fit to dilute the drop of laudanum, or grain of aconite, to the twelfth dilution, he will have to do it in a sea six times the size of the Mediterranean; or to the fifteenth dilution, in all the oceans of the world; or if he wishes to go to the twenty-fourth dilution, he will have water sufficient to make 140 masses, each filling a sphere extending from limit to limit of the orbit of the planet of Neptune. What would be thought of a physician if he were seen to throw a grain of opium, or aconite, or belladonna, into the sea, and, after waiting a week or two in hopes of its being mixed with the whole Atlantic and Pacific oceans, he were to be seen taking a few drops out and giving them to a patient in a serious disease? The patient would naturally ask, "How can this act upon me?" And the physician might say, "Never mind thinking of that, you will recover from your disease: I put the medicine into the Atlantic; you cannot perceive it, but it is certainly *there*, and the few drops which I have given you must contain *some* of it; and as you will recover, we may fairly attribute the good results to the medicine. There are many other things

By this time we shall have divided the original drop of the medicine, so that the thirtieth dilution contains a decillionth part of it. This proceeding will not have occupied an hour, and the quantity of alcohol consumed will have been about *six ounces*, instead of the oceans of spirit required according to the calculations of mathematicians and doctors." (Tract No. 8, p. 14.)

The ease with which this is done does not diminish the absurdity. We still find a drop out of the thirtieth dilution to be the 1,000,000 000,000th part of the original drop of the "mother tincture." No more of the "mother tincture" has been added, and neither Dr. Sharp, nor any other man, can assert that all the oceans of this world put together contain so many drops as the above figures represent, calculating 60 minims to one drachm or teaspoonful.

Dr. Sharp himself acknowledges, that a drop out of the last bottle is a decillionth part of the original drop. A decillion is represented by 1 with 60 ciphers. If we are wrong, we are subject to correction; if right, let every one acknowledge that it is an absurdity. We don't use this word ill-naturedly, but we have no other word to substitute.

We know of only three ways of ascertaining what the decillionth part of a drop of laudanum is: 1st, you may divide the drop or grain into a decillion separate parts, and then take one of these parts out. But it is obvious that with the drop of laudanum, or grain of gold, this would be impossible; so that you are obliged, 2ndly, to add first a decillion drops of water to the original drop of laudanum. When mixed, take a drop out which will be the decillionth part of the original drop; or, 3rdly, you can adopt the fractional method as the homœopathists do; but the result will be the same in all the cases. A single drop of laudanum put into the Atlantic ocean remains there; take a drop out and it will be a *fractional* part of the original drop. You cannot deny that the drop is *in* the ocean, nor can you assert that the drop you take out does *not* contain *some* of the original drop of laudanum. Some people would still depend on the efficacy of the drop taken out. Would they depend on the decillionth of a sovereign or grain of gold to purchase an article? We suspect that the whole of our earth does not contain nearly a decillion of grains of substance. How much of the sovereign would remain in each grain of earth after the two had been well mixed together! Yet some people believe that it would be perceptible and even efficacious!

We are not aware but that we have stated the case fairly. We leave the public to draw the conclusions, as we desire to make no ill-natured remarks. It is, however, on the effects of medicines given in these different dilutions that homœopathists have chiefly relied. Let us now examine some of the effects of medicines given by homœopathists. We must, however, state, that the greatest diversity of opinion prevails amongst homœopaths respecting some of the opinions of Hahnemann, the founder of the sect. Dr. Dudgeon writes thus of

the *Organon* of Hahnemann: "The immortal work that contains the full exposition of the principles of his doctrine in their most perfect and matured state, needs not the recommendation of overstrained eulogy. *Perfect and complete in itself, it leaves no point of doctrine unexplained, no technical detail untouched, no adverse argument unanswered.*" Dr. Sharp, of Rugby, acknowledges that had he read Hahnemann's works *before* practising homœopathy, he "never should have been induced to begin it." Of Hahnemann's writings he acknowledges that "They are so filled with unproved assertions, illogical arguments, fanciful speculations, and obvious contradictions, as to render them exceedingly distasteful writings."* When their best writers thus disagree, where are we to go for the true exposition of the principles and practice of this sect?

A great many of the so-called data, or facts, illustrating the effects of remedies in disease, have been collected from witnessing their effects in healthy persons. Hahnemann instituted a series of experiments with this view. We are indebted to Dr. Simpson, of Edinburgh, for the following explanation:—

"In these experiments or "provings," as they are termed, upon drugs, the immense number of the symptoms stated to be produced in the human body by one drug, is proof itself that the medicament was not the cause of these symptoms. For instance, 1090 symptoms are recorded as the effects of some doses of oyster-shell; 1242 as the effects of the ink of the cuttle fish; 1143 as the effects of china (quinine); 930 distinct symptoms are recorded as produced by doses of common charcoal, a substance which is quite insoluble and inert in doses of drachms, but which Hahnemann alleges he *makes* medicinal by his triturations. And the specific effects of the various drugs upon the constitution, are averred to last for long periods. Charcoal, colocynth, and alum produce symptoms for 40 days; and Jahr describes, indeed, above 50 drugs, the effects of which continue for a month or longer, the alleged effects during that time being, as might well be expected, very contradictory. Thus opium, belladonna, cannabis, phosphorus, lead, &c., and various other homœopathic drugs, have entered under the proved effects of each the power of producing diarrhœa and the power of producing the opposite state of constipation. Vegetable charcoal, animal oil, berberis, cantharis, &c., produce both drowsiness and sleeplessness. Belladonna, pulsatilla, nux vomica, &c. &c., produce both want of appetite and hunger, or excess of appetite; and so on with various other symptoms and various other remedies. Under the very same remedy the homœopaths thus enter sometimes long and contradictory series of symptoms. Thus, for example, according to Jahr, doses of oyster-shell (*calcareo carbonica*) cause both "quotidian fever towards two o'clock in the afternoon," and "tertian fever in the evening;" doses of this same drug cause both dulness in the sense of

* Dr. Sharp's preface to his Homœopathic Tract, No. 1.

smell, and exceeding sensibility in the sense of smell; both “dry coryza” and “fluid coryza;” both paleness and redness of the face; both hollowness and puffiness of it; both dryness of the mouth and salivation; both hunger and distaste for food; both sensations of burning and sensations of cold in the abdomen, &c. &c. &c.* This superabundance of symptoms, and even of the most opposite symptoms, under almost every “proved” medicine, has one result,—viz., that when any one drug produces (as they allege many can do), 200, 500, or 1000 symptoms, it is easy (by a piece of self-deceiving casuistry on the part of those who favour homœopathy) to allege that they can find the *counterpart* symptoms or *similia* of almost every disease, in any remedy which is known, by the experience of ordinary physicians, to be useful in the treatment of that disease. For instance, if oyster-shell were a cure for 40 or 50 diseases, could they not easily find the principal counterpart symptoms or *similia* of these 40 or 50 diseases among the alleged 1000 effects or symptoms which the “provings” of these drugs are asserted by them to have produced?

I doubt if all the known symptoms of all diseases, as laid down in our works of symptomatology, amount to above a thousand in all; and the so-called “proved” effects of many of the drugs used by the homœopathists, particularly of their so-called polychrest drugs, as chalk, silex, charcoal, aconite, pulsatilla, sulphur, &c. &c., could easily be so arranged as to mimic more or less completely most diseases of the human frame. In all this, however, homœopathic practitioners pursue a system of similitudes far more imaginary than real; and one calculated, by a spurious mode of reasoning only, to satisfy themselves of the existence of the fancied similitude of the effects of the drug used to the disease against which it is used.

Hahnemann and his disciples maintain, as a general principle and tenet, that we should and must derive our knowledge of the special medicinal symptoms, or “artificial diseases” produced by each particular drug, from experiments with it on the healthy human body. We have already had occasion to notice, that the medicinal effects of various important medicines, as iodine, kousso, male-shield-fern, &c., were not, and could not, be ascertained by experiments upon healthy individuals, but only by experiments upon the sick. The general therapeutic effects, however, of some drugs certainly could be, and have been, ascertained from their employment by healthy persons, as emetics, diuretics, purgatives, &c. But in order that such “provings” and experiments on the healthy, as the homœopathists speak of, could be of any practical value in the homœopathic mode of treatment, it would be necessary also to ascertain, what Hahnemann and his followers have forgotten to ascertain, that the same drug produces the same symptoms, not only in all different individuals to

* See Jahr’s “Manual of Homœopathic Medicine,” (London 1847), under these different heads.

whom it is exhibited in practice, but also in the same individual, equally in the state of health and in different states of diseases. Often we see the same drug, or even the same article of diet, produce opposite effects in health and in illness. The kind of food which was safe and grateful to the patient when well, will frequently, if forced upon the same patient when sick, produce nothing but loathing and nausea, or perhaps indigestion and fever. Opium, which in the state of health, usually produces sleep, will in some diseased states, as delirium tremens, fail, as a general law to act so in its ordinary doses. Digitalis, squill, spirit of nitrous ether, and other drugs which freely act as diuretics in the state of health, will fail entirely to do so in some states of disease and dropsy. Senna, jalap, sulphate of magnesia, and medicines which act as purgatives upon man in health, often fail to have any such effects when colic and ileus are present; and, on the other hand, would have, in all probability, too great and dangerous a purgative effect in phthisis and some other forms of disease. According to the homœopathic creed, "remedies" (observes Dr. Bushnan) can only cure those symptoms which are similar to their effects on the healthy body. They cure them by substituting artificial symptoms for the morbid symptoms. Such is the homœopathic doctrine. Again, cases of disease are to be regarded as individualities, that is to say, made up of the particular symptoms which exist at the time of observation. Now, as medicines can only cure such symptoms as are similar to *their* physiological effects, it follows that the effects of the medicine on the individual must be similar to the symptoms of his disease, otherwise no cure can ensue. But medicines produce different effects on different individuals. Hence, in order to be certain that the medicine we employ is a proper remedy, we must be certain that it will produce such and such effects—similar to those of the disease—in a given case of malady, and on a given individual. This can only be ascertained by trying the medicinal substances on the individual himself; and hence it follows, that to practise homœopathy in a logical manner, every one should undergo *two courses* of medicine—the first to ascertain what effects the medicine will produce on the individual in a state of health; the second, in applying these experiments at the sick bed side to cure him."

The "proved" symptoms of particular drugs, form the grand and "invaluable" *data* by which the homœopathic practitioner judges of the applicability of his drugs to the removal of the special diseases, or rather symptoms of disease, which he undertakes to cure; and this constitutes the data by which he attempts to select the infinitesimal dose of the proper remedy from his medicine box. These "provings," or the supposititious symptoms obtained by these provings, were essential and necessary before the principle of homœopathy could be applied in practice; and on the accuracy and importance of them, the application of homœopathy, as a system of medicine, altogether and entirely depends. But of what value are these provings? Are the symptoms

supposed to be elicited by them, as laid down in homœopathic works on therapeutics, to be looked upon as the true and genuine effects of the drugs swallowed, or are they mere “imaginings” on the part of the individuals experimented upon?—Are these alleged symptoms, in the main, actually facts, or fancies alone? To show the probability or improbability of this, the best course is, perhaps, to quote from one or two of the principal and most modern homœopathic authorities on the subject, the alleged symptoms said to be produced by particular substances or drugs. To show the nature of the special symptoms, alleged to be excited by special medicines, let me adduce, in the way of illustration, the medicinal effects or provings of one or two substances in pretty general use. I shall select first, for this purpose, the effects or symptoms which the homœopaths allege to be produced by doses of common *House-Salt*,—a substance which the whole world of mankind is daily employing, and which Jahr, in his well-known work on homœopathic medicines and materia medica, states to possess properties which indicate its applicability as a medicament in some twenty or thirty different affections.

COMMON HOUSE OR TABLE SALT (*Natrum Muriaticum*, as Jahr terms it), when proved upon a healthy person, can cause above *four hundred and fifty* symptoms, and, consequently, is capable on the homœopathic principle, of curing many of these symptoms when they occur similarly in different states of disease. According to Jahr, House-salt is usually employed in doses of the 20th or 30th dilution, or, in other words, in doses of the quadrillionth or decillionth of a grain; and the duration of a dose of its effects lasts, in chronic affections, from forty to fifty days. He describes the symptoms supposed to be produced in man by doses of House-salt and of other drugs under the several heads of “General Symptoms,” and symptoms observed in the “Skin,” “Sleep,” “Fever,” “Head,” “Eyes,” “Ears,” “Nose,” &c., &c. The mere enumeration of the symptoms produced in these various parts by House-salt, occupies about six pages in Jahr’s work. To cite them all would, consequently, occupy more space than we can bestow upon them. But the following is an abridged list of some of the principal symptoms which this drug is averred to be capable of producing, and hence also of curing.

Symptoms produced by Common House-Salt.

“Rigidity of all the joints, which crack when they are moved.”
 “Tendency to experience dislocation, and to strain the back.” “Paralysis.” “Swelling of the glands.” “Bad effects of a disappointment.”
 “Great relaxation of all the physical and moral powers after fatigue.”
 “Great drowsiness during the day.” “Retarded sleep and sleeplessness at night, with ineffectual efforts to go to sleep.” “Agitated sleep, full of vivid and lascivious dreams.” “Frightful dreams of quarrels, murders, fire, thieves, &c.” “At night pains in the back, quivering,

apparently of the nerves, frequent emission of urine, headache, colic, asthmatic sufferings, and great anguish of body." "Typhus fever, with debility." "Anguish, sometimes during a storm, but especially at night." "Hatred to persons who have formerly given offence." "Awkwardness." "Painful confusion in the head, vertigo, with shocks in the head, and dizziness." "Sensation on moving the head as if the brain wavered." "Tendency of the head to become easily chilled." "Spasmodic closing of the eyelids, especially in the morning, in the evening (during the twilight), and at night." "Tinkling, ringing, rumbling, and humming in the ears." "Numbness and insensibility of one side of the nose." "Boring in the bones of the nose."—*Jahr's Manual of Homœopathic Medicine*, vol. i. p. 386, *et seq.*

Let us take another example. CARBONATE OF LIME OR CHALK, (*Calcareæ Carbonica*), exists in most vegetables, and is contained in greater or less quantity—but in doses larger than the Hahnemannian—in almost every water which man drinks. It is found, (says Dr. Pereira), even in the purest of waters, viz., in rain water. Carbonate of Lime is, according to Jahr, usually employed in the dose of a decillionth, or in the 30th dilution; and the duration of its effects is fifty days in chronic affections. According to the provings of the homœopaths. Carbonate of Lime is capable of producing above *one thousand* symptoms. Out of this immense number of effects, we select the following as specimens of the symptoms it may cause, and hence may cure.

Symptoms produced by Chalk or Carbonate of Lime.

"Shootings and drawing pains in the limbs, chiefly at night, or in summer, and in change of weather." "Great tendency to strain the back in lifting." "Strong desire to be "magnetised." "Emaciation, without failure of appetite. Great plumpness. and excessive obesity," "On walking in the open air; sadness with tears." "Visible quivering of the skin from head to foot." "Encysted tumours which are renewed and suppurate every month." "Swelling and distortion of the bones." "Flaws in the fingers." "Sleeplessness from activity of mind, or in consequence of voluptuous or frightful images which appear as soon the eyes are shut." "Snoring during sleep." "Dreams frequent, vivid, anxious, fantastic, confused, frightful, and horrible." "Dreams of sick and dead persons." "At night, agitation, asthmatic suffering, anxiety, heat, pains in the stomach, and in the præcordial region, thirst, beatings of the head, toothache, vertigo, headache, fear of losing the reason, and many other sufferings." "Quotidian fever towards two o'clock in the afternoon, with yawning and cough, a desire to lie down at least for three hours, after which the hands become cold." "Tertian fever in the evening." "Disposition to weep, even about trifles." "Vexation and lamentation on account of old offences." "Anxiety and anguish excited by

fancies, or frightful stories." "Disposition to take alarm; Apprehensions." "Fear of being ill or unfortunate; of sad accidents, of losing the reason; of being infected by contagious diseases." "Discouragement and fear of death." "Excessive ill-humour, and mischievous inclination; with obstinacy, and a disposition to take everything in bad part." "Disgust and aversion to all labour whatever." "Delirium, with visions of fires, murders, rats and mice, &c." —*Jahr's Manual of Homœopathic Medicine*, vol. i., p. 108, *et seq.*

Further, it cannot be argued, and must not be supposed, that the work of Jahr, from which I have quoted the above, is not a work of the very highest authority on homœopathy; for it is cited everywhere by homœopaths themselves, as one of their most standard productions on the *Materia Medica*; and two editions of a translation of it into English by Dr. Curie have been published in London, and others in America. It is from the second of these London editions that we have quoted the above extracts.

Lately, between twenty and thirty of the principal homœopathic physicians in Great Britain, including Dr. Black, Dr. Drysdale, Dr. Madden, Dr. Gully of Malvern, Dr. Henderson of Edinburgh, the Rev. T. Wright of Coldstream, &c., have instituted "THE HAHNEMANN PUBLISHING SOCIETY," "for the purpose of publishing scientific and practical works on homœopathy." In 1850, they published their first volume, viz., a "Pathogenetic Cyclopædia," or "Systematic arrangement and analysis of the Homœopathic *Materia Medica*," by Dr. Dudgeon of London. This volume contains only the symptoms of "the Disposition, Mind, and Head." I shall select a specimen from this volume, published under such high authorities, to show that the symptoms there described are, in respect of folly, of the same type with those of Jahr. At page 168 to 170 (to take these pages as an example), there is given a series of Delusions, which are capable of being produced, and which it is alleged have been produced, in the provings of certain drugs. I shall select a few of these as specimens:—

"Delusion that he is flying" (produced by CAMPHOR). "Delusion that he is riding an ox" (produced by BELLADONNA). "Delusion that he is a hunter" (produced by VERATRUM). "Delusion that he is a commanding officer" (effect of a dose of COPPER). "Delusion that he gives the word of command" (effect of BELLADONNA). "Delusion that he has a large business" (effect of PHOSPHORUS). "Delusion that he possesses fine clothes" (effect of SULPHUR). "Delusion that he is a goose" (effect of CONIUM). "Delusion that he is a child" (effect of CICUTA). "Delusion that he has old chairs to mend" (effect of COPPER). "Delusion that he has greens for sale" (effect of COPPER). "Delusion that he is driving sheep" (symptom of ACONITE). "Delusion that his head is larger" (symptom of ZINC).

"Delusion that his head is transparent, and that his nose is transparent" (effects of BELLADONNA). "Delusion that his stomach is devoured" (effect of SABADILLA). "Delusion that his legs are cut off" (effect of BARYTA). "Delusion that his fingers and toes are cut off" (symptom of MUSK). "Delusion that his feet are in his brain" (effect of AMPHISBŒNA). "Delusion that he is killed, roasted, and being eaten" (a symptom of STRAMONIUM). "Delusion that he is about to be married" (symptom of HENBANE). "Delusion that he is pursued by evil spirits, and that a dog is biting him" (effect of STRAMONIUM). "Delusion that thieves are in the house" (symptom of ARSENIC). "Delusion that men are swine" (a symptom of HENBANE). "Imaginary vision of cats" (an effect of ÆTHUSA). "Imaginary vision of rabbits" (effect of STRAMONIUM). "Pretending to crack nuts" (symptom of HENBANE). "Pretending to count money" (symptom of BELLADONNA). "Pretending to drive away peacocks" (a symptom of HYOSCYAMUS). "Eats his shoes" (an effect of VERA-TRUM). "Tries to climb up the stove" (effect of HENBANE). "Dancing in the Churchyard" (a symptom of STRAMONIUM). "Inclination to pull people's noses" (a symptom produced by MERCURY,) &c., &c.

It is surely unnecessary to dwell further on these "provings," the making of which is, according to Hahnemann, a portion of the homœopathic system that "is of all others THE MOST IMPORTANT; which is to form the basis of the only true healing art (of homœopathy); and which demands the greatest moral certainty and trustworthiness." (*Organon*, p. 228). For as he again observes (p. 215), "the weal of all future generations of mankind, and the exactitude of the homœopathic medical art," depend upon the accuracy of these provings. And I willingly leave every unprejudiced reader to judge for himself of their actual accuracy, and of the consequent amount of reliance that can possibly be placed upon a system of medicine, which rests and relies upon the truth of these imaginary "proved" effects of drugs as one of its most essential and vital foundations."—*Dr. Simpson's work on Homœopathy*,* pp. 70, 77, 259, 263.

We would here simply ask the candid reader, whether he ever thought it possible in this day of knowledge and civilization, that such things could be written and be believed by numerous disciples, and even by educated medical men? We will make no comment, except that these *provings* of medicine are said to be amongst those things which prove the truth of the principles of homœopathy. An enthusiastic philosopher once constructed a very satisfactory theory on some subject or other, and was not a little proud of it. "But the facts, my dear fellow," said his friend, "the facts do not agree with your theory." "Dont they?" replied the philosopher, shrugging his shoulders, "then so much the worse for the facts."†

* We recommend all practitioners to procure this work for themselves.

† Mr. Brodribb's pamphlet on Homœopathy.